

INTRODUCTORY NOTES TOWARDS A PHENOMENOLOGY: THE META-RATIONAL

The Meta-Rational Argument

That the being of things consists not of our notions of them, nor our ideations of them; nor do things consist of the Kantian thing-in-itself or as independent entities; rather things consist of the balancing link between the thing-in-itself and our ideations of the thing-in-itself. The balance between these two points of consciousness cannot be perceived alone; what is needed to comprehend it is a sense of the meta-rational. The meta-rational is not, like the irrational, posited against the rational; rather, it is the step beyond mere rationality, the point at which foreign elements become important to consciousness.

- There is space between time, space between space, and space between causes.
- This space between is, in one sense, an intuition.
- Space Between, in this sense, is an intuition of Being.
- Space Between cannot be named except as such; naming entails a certain confinement.
- Space Between can possess us between thoughts.
- Space Between may be seen as an extension of the principle “Negative Capability” beyond aesthetics.
- Space Between, in fact, may be seen as what consciousness is between thoughts.
- Space Between in the selfness of what is beyond us.
- Space Between, as transcendent will, is solid being congealed in a momentary sensation.
- The mind must divide originally because the body itself is a plurality.
- The mind’s structure finds its mirror in the body’s plurality; but the mind’s wholeness is not self-apparent.
- The body is plural, yet it moves together; the mind is plural and moves plurally; that is, it is capable of moving in many directions at once.
- The mind moving the body is conscious thought; the body moving the mind is unconscious impulse (thought).

- Plurality is the ultimate dividing thought.

Adam Fieled 2001-2013